existence and consciousness are one. We are accustomed to identify consciousness with certain operations of mentality and sense and, where these are absent or quiescent, we speak of that state of being as unconscious. But consciousness can exist where there are no overt operations, no signs revealing it, even where it is withdrawn from objects and absorbed in pure existence or involved in the appearance of non-existence. It is intrinsic in being, self-existent, not abolished by quiescence, by inaction, by veiling or covering, by inert absorption or involution; it is there in the being, even when its state seems to be dreamless sleep or a blind trance or an annulment of awareness or an absence. In the supreme timeless status where consciousness is one with being and immobile, it is not a separate reality, but simply and purely the self-awareness inherent in existence. There is no need of knowledge nor is there any operation of knowledge. Being is self-evident to itself: it does not need to look at itself in order to know itself or learn that it is. But if this is evidently true of pure existence, it is also true of the primal All-Existence; for just as spiritual Self-

existence is.
intrinsically aware of its self, so it is intrinsically
aware of all that is in its being: this is not by an
act of knowledge formulated in a self-regard, a
self-observation, but by the same inherent aware-
ness; it is intrinsically all-conscious of all that is by
the very fact that all is itself. Thus conscious of its
timeless self-existence, the Spirit, the Being is aware